The SERPENT'S SUBTILTY Discovered,

In a plain Answer to a lying scandalous Paper, lately came from *Leonard Letchford*, who calls himself Rector of *Hurst-Pierpoint* in the County of *Sussex*.

His Paper is stiled, *Something drawn up for the good Christians information, and the* Quakers *edification*; in which he goes about to villifie the *Quakers*, as much as in him lyeth, by slanders and false accusations; and lastly, to charge them (as his fore Fathers did Christ) with having a Devil ten particular wayes, but is no more able to make it appear to be truth against the Quakers, then his Progenitors could against Christ and his followers in the dayes of old: And therefore is his lyes and false accusations returned upon his own head, which may serve for the universal good, and satisfaction of all honest people, who hath any scruple left in them concerning the Quakers. From him who is a real friend to all good Christians, but a living witnesse against all false accusers and slanderers of the Truth, whose name amongst men is

Ambrose Rigge.

And first to his Charges.

1. LEon. Letchford. *saith, A Quaker is one whose pride tells him that the Pinacle of the Temple is a fitter place for him, then the feet of* Gamaliell, *one who scorns to be any ones Disciple, yet undertakes to teach all, though he knows neither what he he saith, nor whereof he affirms.*

Answ. This charge is very false against the Quaker, (whom the Lord in the riches of his love and mercy to him) hath brought, both from his pride, and the Pinacle of the Temple, and from the feet of such Pharisees as *Gamaliell* was, *Acts* 5. 34. at whose feet *Saul* was brought up, who was a

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persecutor of the servants of God, *Acts* 22.4. binding and delivering both men and women into prison, as his posterity now doth, who are and hath been brought up at the feet of such Pharisees as *Gamaliell* was, and are as blind persecutors as ever *Saul* was, in binding and delivering into prison both men and women, as he did, let all the Goales throughout *England* be witnesses hereunto.

But the Quakers are brought to the feet of Jesus to learn of him, whose Disciples they are; yet are not greater then their Lord, whom the blind Pharisees called the Prince of Devils, *Mat.* 9. 34. *Mark* 12. 24. and so it is no marvell why such as *Leon. Letchford* calls them of his houshold after the same name, *Mat.* 10. 25. and as for any mans Disciples the Quakers are not, for what they have received hath bot been from man, neither were they taught it by man, but by the Revelation of Jesus Christ, as *Paul* testified, *Gal.* 1. 11, 12.

Priest. 2. Charge. *Or he is one whose businesse is to deliver out their own traditions, and new coyned truths to the world, rather then to receive the Scripture truths, in the love of them, and so one who hath provoked God to send him strong delusions, and to give him up to believe a lye, that he might be damned.*

Answ. As for delivering out our own traditions and new coyned truths to the world; this is a most horrid untruth; for that truth which we deliver to the world, is the most ancient upon the face of the earth besides it, even the same word which was from the beginning, by which many are begotten to God, into the faith & fellowship of his own Son; this word was before traditions was, & Judges them all in whomsoever they appear; this is the ancient truth and faith which was once delivered to the Saints, and hath brought the Quakers to receive the Scripture truths in the love of them, by which they see under the sheeps cloathing, which such ravening wolves as *L.L.* hath been so long covered with all, but would not he have called the appearance of Christ in the flesh, in that way and manner of ministration of life, wherein he never appeared before, new coyned truths, if he had been in their dayes, who cryed against several things, and changed several things which God commanded and established in the first Covenant, as the Temple, and the Priesthood, and the Law, and would he not have called this new Doctrine, as the Philosophers, Epicurians and Stoicks said of *Paul*, *Acts* 17. 18. and others in the same nature, who asked if they might know what this new Doctrine was whereof he spoke, for they said he brought certain strange things to their ears, others said he seemed to be a setter forth of strange Gods, *vers.* 18, 19, 20. thus they censured him in their carnal dark-

dark minds, which led them to call the Doctrine of Christ a new Doctrine, as *Leo. Letchford* doth of the same Doctrine now preached by Quakers.

Pr. 3. Charge. *When you see him in his outward formal, Pharisaical garb, his glittering outside beyond other men, wherein he boasteth not a little, you may look upon the Devil in him transformed into an Angel of light.*

Answ. As for outward, formal, Pharisaical garb, and glittering outside, this is all denied by the Quakers, but where the outside is foule, there the inside cannot be clean, for as the tree is, so is his fruit according to Christs words, *Matth.* 7. but as for boasting of our glittering outside, this is a false charge, which the Lord will Judge thee for, but that righteousness with which we are covered is not of our selves, but of him who hath covered us with his white raiment, as the spirit of God bears us witness: And because of this is the Priests rage so great against us, even to bloud it self; as the same generation was against him, who could never be satisfied till they had his life, of whom all the Prophets and Apostles gave testimony that he was the Son of God; though the chief Priests with the Scribes called him a Devil; and if the Devil were transformed in us, into an Angel of light, we should be more esteemed by *L.L.* and his Brethren, then we are at this day.

Pr. 4. Charge. *When he meets with the commands of Kings and Magistratee, though not contradicted by Scripture, or never so concordant to it, he is that Demoniack in the Gospel, and you may look upon the Devil in him as that unruly fiend, who breaks all bonds and chains asunder, and whom no man can tame.*

Answ. As for the commands of Kings and Magistrates, which are not contradicted by the Scripture, or concordant to it, our Soules are subject unto, not for wrath but for conscience sake, yea to every Ordinance of man, which is for the punishment of evil doers, and for the praise of them that do well, 1 *Pet.* 2. 13. for which end alone King and Rulers were ordained of God; and whosoever resisteth such (as such) resisteth the Ordinance of God; but the Devil was not in the three Children, who resisted *Nebuchanezzars* command, *Dan.* 3. when it was contrary to the command of God and his worship, neither was the Devil as an unruly fiend in *Daniel*, though he resisted the command of *Darius* the King, *Dan.* 6. 10. when it was matter of Conscience to God, that though *Darius* had established a Royal Statute, and a firm Decree, and signed it; yet *Daniel* brake it, and prayed to his God, as at other times, though by the King's Law he was not to pray, yet he went into his house, and his windows being open, he kneeled down and gave thanks before God, *&c.* and those men that stirred up *Darius* against *Daniel*, assembled together, and found *Daniel* praying, for which they accused

cuſed him to the King, ſo that he ſuffered, *verſ.* 11, 12. even as many wicked Prieſts hath done againſt many at this day for praying to God, and worſhipping him in their houſes, into which they have often entred, and finding the people of God either at prayer, or ſome other godly exercife, have often accuſed them, and ſtirred up the Rulers againſt them, ſo that they have deeply ſuffered as *Daniel* did, and the Devil was not in *Mordecai*, who diſobeyed the command of King *Ahaſuerus*, and would not bow unto *Haman*, nor do him reverence, *Heſt.* 3. 2 3. though the King had commanded it, and his Servants urged him daily to do it, yet he hearkened not to them, *ver.* 4. but worſhiped the Lord as he had commanded him, & the Devil was not an unruly Fiend in *Peter*, and the other Apoſtles who diſobeyed the ſtrict command of the Rulers, *Acts* 5. 20, 21. and ſaid they ought to obey God rather then man, but if theſe had been in *L. L.*'s dayes, he would have called this rebellion, and an unruly Fiend in them, as he doth them that are led by the ſame ſpirit; now, though I queſtion not but their ſouls was ſubject to the higher power, yea to every ordinance of man, which was ordained of God, for the puniſhment of evil doers, and for the praiſe of them that did well, as their ſucceſſours are at this day, neither do I queſtion at all that the Rulers aforementioned, would have been ſo cruell to the above named ſervants of God, if they had not been ſtirred up by the bloud-thirſty Prieſts, whoſe weapons in every generation was priſons, furnaces, and ſuch like tortures, upon the bodies of them, whom God raiſed up to bear witneſſe againſt their ungodly deeds, as this age hath fully manifeſted, and when that will not ſerve, but that they ſee the Lord delivers them out of all ſuch tortures, then they threaten to cut their throats themſelves, as *Leon. Letehford* hath done within this late years, who is ſo far from being a Miniſter of Chriſt, that the Devil cannot make him more like himſelf, who was a murtherer from the beginning, *John* 8. 44.

Pr. 5. Charge. *All his Doctrines and Principles tend to the nouriſhing and advance of treaſon, rebellion, and irriligion, take a taſte of them.*

And firſt, I muſt tell you, that the name of that outragious and unruly ſpirit was Legion, *that very Devil that is in the Quakers, becauſe he is many, as he ſaith of himſelf in the* 5. *of St. Mark.*

Anſw. For the truth or falſhood of this Charge, I ſhall leave to the judgement of every judicious man who hath any true knowledge of the Quakers Doctrine & Principles, whether it ever nouriſhed (or ſo much countenanced) treaſon, rebellion, irreligion or confuſion, and whether ſuch things is not daily found among the Prieſts, and their followers take a taſte of them.

I would fain know who it was that ſtirred up the whole Nation, againſt

Charles

Charles the I., to treason and rebellion, and cursed all who would not go forth against him, till they had destroyed him, was it the Quakers or the Priests in their Pulpits, even till they had driven the whole Nation into confusion and bloud, whose lives was deadly to them while he enjoyed any part of his, who can but set to their seals to the Truth of this, that had any understanding in that day, who cryed both against the King, and that way of worship he had established by Law, to the confounding and overthrowing of that which before they had cryed up for Divine service, and then set up another thing, and cryed up that for an Oracle of God, because it suted with their profit and unrighteous gain, for the preservation of which they were ready to cry up any thing whatsoever it pleased men to lay before them; into which *Leo. Letchford* did creep, and relinquished him called Lord *Goring*, when he was to suffer for the King (as tis said) and would not come at him in the time of his Distress, though he had pretended much Friendship to him before, when he did put into his mouth; yet when the said *Goring* was near Execution he left him, and sided with *Oliver* and his party while they could put into his mouth; and now to cover this his treachery, he would accuse others of treason and rebellion, who both are, and ever were clear of such rebellion and confusion, our leader being not come to destroy mens lives, but to save them, *Luke 9.56.* who hath led us into the life of Christianity, from such bloud-suckers, who to satisfie their thirsty stomacks, cannot have any content while their fellow creatures remain undestroyed.

Now to *Leonard Letchford*'s Affirmations.

1. Affirmation. *He saith the Devil is in the Quaker, an irreligious Devil, taking him off from holy duties, and bids him sit still and wait, give over praying, reading, hearing, and having any thing to do with Baptism, and the Supper of the Lord, but expect a voice within him, some extraordinary motions, which he must look upon as Christ the light within him, and which he must follow as his guide, though differing from, and standing in no conjunction with the light contained in the Scriptures.*

Answ. That such a spirit is in the Quakers, as to take them off from holy duties, I think the Devil himself might blush to affirm: but as for holy duties, unholy men cannot perform them, whose prayers and plowing is sin, *Prov.* 15. 8. & 21. 4. and therefore that which bids him sit still and wait till the Lord work in him, both to will and to do, of his good pleasure; is not the Devil, but the word of God, *Phil.* 2. 13. for it is good for a man both to hope, and quietly to wait for the salvation of the Lord, *Lam.* 3. 26. and the Lord is good to them that wait for him, *Prov.* 20. 22. but if the Devil

can

can get the wicked to make long prayers, and can satisfie them with that while he can keep them in sin and trantgression, he knows they are fast enough in his Kingdome, who knows God heareth not the prayers of sinners, as it is written, *John 9.* 31. whose sacrifice is abomination to the Lord, therefore I leave the prudent to judge, whether such prayers were not better to be given over, which can never enter into the ear of the Lord, but is sin before him, but as for baptisme and the Supper of the Lord, the Quakers both own and practice, according to the Scriptures, and therefore this is a false charge against them: but may it not be rightly said to be the Devil in *L. L.* who sends the servants of God to prison for practising of prayer & holy duties, which the Lord hath led them to perform, as he hath done many of late years; and as for any extraordinary motions which the Quakers doth own as Christ in them which differeth from, or standeth in no conjunction with the Scripture, I charge *L. L.* to produce any such, that the Quakers either own or practise, or else let shame cover his face, from condemning the Innocent, without a cause.

Pr. 2. Affirmation. *And now he may boldly adventure to become a seducing, and an erronious Devil having drawn him from the rule which is the written word which he calls sometimes the declaration of the mind of God, I suppose he means to other men, who are in darkneße, he calls the Quakers to have recourse to some voice within him, which was* Saul's *delusion*, I verily thought, *that I might do many such & such thing*, Acts 26. *& to attend upon some new revelations and declarations of the mind of God, which he hath not given to other men, and which are not contained in that dull and dark lanthorn of the Scriptures, as they esteemed it, if this Devil play (as he doth with the Quaker) may not the dreams of St.* Frances, *and St.* Anthony, *the Revelation of St.* Bridget, *and St.* Katharine, *come to be of higher esteem; and to be preferred before the Scriptures, Popery, Popery, is not this making way for unwritten traditions, a bringing them into credit, to the slighting of the written word of God.*

Answ. As for the Devil, being a seducing erroneous spirit, this hath been his practise many ages, having drawn both the Priests and their followers from the life and power of God in Christ Jesus, which only redeems out of Satans Kingdome; but as for drawing the Quakers, from the rule of righteousneſſe or the word of God, this he neither is, nor I hope shall ever be able to do; for it is the sword of the Spirit, by which we have and doe quench all his fiery darts, which either he or any of his ministers, hath or can shoot against us, but where dost thou read of a written word to be the rule, if thou canst prove such a word by the Scriptures bring it forth now,

because

because thou hast urged that so often to make us odious, who cannot call the Scripture that which it doth not call it self, but a declaration we can truly call it, because the holy men of God did so call it, as thou mayst read, *Luke* 1.1,2. which plainly demonstrates, that the Scriptures, or writings of the holy men of God from the beginning was called a declaration; And the word was God, *Joh.* 1.1. And Christ who was one with his Father, his name was called the word of God, *Rev.* 19.13. And the *Bereans* were noble because they received the word, and then searched the Scriptures, *Act.* 17.11. which again makes a manifest difference between the word and the writings which was first received before they could rightly search the Scriptures, for if we had not received the word of God, and thereby searched the Scriptures, we could not have found out the deceivableness of the Priests, so much as we have done. And as for the Devil calling the Quaker to some voice within him, this was never the Devils call, but the call of God, as thou maist read, *Deut.* 30.13,14 And it was not the word of the Devil in *Paul* who said the righteousness of faith saith, the word is nigh thee, even in thy heart & mouth, that thou maist hear it & do it, *Rom* 10.6,7,8. here he called them to a voice within as God called *Moses*, as I have shewed above: & it was not the Devil that led *Paul* to say Christ spoke in him, 2 *Cor.* 13.3. whose voice he both heard, and exhorted others to hear. And to say that that was the light within *Saul* when he said, *I verily thought*, &c. this is an absolute lye, for that was the same Spirit of darkness and delusion, which now leads his Successors to think they do good service in persecuting the Church of Christ and the members of it, who follows their evil thoughts, as he did, but when he came to know the true light, word, and power of God, this brought into captivity every thought unto the obedience of Christ, as he himself affirmed, 2 *Cor.* 10.5. and then instead of being a persecutor, he was persecuted by them who followed their evil thoughts, and among such who now follows their evil persecuting thoughts, instead of the true light of Christ Jesus, the imaginations of their own brain, is more esteemed then the sound Truths, declared in the Scriptures, and as for St. *Frances*, St. *Anthony* and *Bridget*, I know no such Saints; but if they follow their own dreams & imaginations, it is but as the Priests doth at this day, who sets up that from Scripture, which bears no testimony unto it, which is but meer Popery in the ground, though covered with a more fair cloak.

Pr.3. Affir. *He is in the Quaker a proud supercilious uncharitable, censorious Devil, to cloak and colour, which he gives him leave to be outwardly and in shew a reserved, and humble, and grave, and abstemious, and abounding with sanctimony, and self-denial, as the most religious Monk or Hermite,*

mite, or the strictest Votary in the Church of Rome, *that he is not in lewdness like other men, there lieth the foundation of his spiritual pride, if he had not this boast of the Devil, could not hope to make him half so like himself, who is the king of pride, though he never wore ribonds, nor lace, nor bandstrings to judge and censure, & condemn all men, who are not in their way, by calling themselves the blessed of the Lord, the followers of the Lamb, the counsel and nobility of the Royal seed, is such a piece of diabolical pride, and uncharitableness, the devil were a very fool, should he not be willing to give them the glory of that deep humility and self-denial, as the renouncing of a hatband, a pair of cuffs, and a bandstring.*

Answ. Was that a proud, supercilious, uncharitable, censorious Devil in *John*, who said, we know we are of God, & the whole world lyeth in wickedness, 1 *Jo.* 5.19. & was their gravity humbleness & abounding with sanctimony & self-denial to be judged as *L. L.* would judge the Quakers; whose light so shines before men, that the worst of their enemies cannot but see & acknowledg to their good works; yet the Devil having no just occasion against them, that way to satisfy his malice, to make them odious, would brand them with spiritual pride, or liken them to the strict votaries in the Church of *Rome* thereby to cast dirt in their faces, for which God will them judge. But as for the Church of *Rome*, time may manifest, whether the Priests or the Quakers are more like to her in principle & practice, who are already so near concordant that one can scarce discern the difference, but only the strictness of the one, & the lasciviousness of the other is the chiefest difference, that at present appears between them, but as for the Quakers, they are hated and persecuted of both, who deals proudly, censoriously, & uncharitably with them, & would cut their throats, if they durst, their malice is so great against them; and as for diabolical pride & uncharitableness to the advancing of which (as thou saist) the Devil were a very fool, should he not be willing to give them the glory of that deep humility, *&c.* our humility & self denial stands in that which judges the ground of all superfluity whether of Cuffs, Band-strings, or any other things which is needless, or superfluous, and of this the Devil doth not give us the glory, but odium and contempt because of the power of God which hath struck at the ground both of these & many more great evils which hath and doth torment him, and destroy his Kingdome, which hath long stood in the superfluity of naughtiness, both in the Church of *Rome*, and elsewhere, and because the daughters of *Zion* walked in such a superfluity, the Lord sent his plagues and judgements upon them, as thou maist read, *Isa.* 3.16. to the end; and the Apostle forbad such superfluity and costly array, *Tim.* 2. 9. and yet was not a votary of the Church of *Rome*, nor had his glory from the

tht Devil, as *L. L.* would charge the Quakers withall, and as for censuring such evils, woe unto us if we should justifie that which God never did, and now doth so manifestly condemn.

Pr. 4. Affirmation. *He is in the Quaker an uncivil, unmannerly Devil, shews as little honour or respect to the greatest Prince or Ruler on earth, as he doth to the meanest person, these are like to have much from him, when he denieth him the cap and the knee, and the bowing of the body, he salutes other men whom he meets, as bruit beasts do one another, by staring in the face, and passing by, plays the dumb devil, unless a thing he calls a Priest in derision come in his way, and then he is an everlasting, prating, bawling railing Devil.*

Answ. If the Devil be uncivil and unmannerly (as no doubt he is) he is manifested in none more then in *L. L.* whose nasty, uncivil, unmannerly words and actions hath far exceeded all the hirelings about him, as I can produce under his own hand in many particulars, that insomuch that he being on a certain day in the house where *Sarah Welsh* lives, in *Hurst*, he used such uncivil expressions, that she desired her children to go out of the room, least they should learn such evil communications which corrupt good manners, as the Apostle saith, 1 *Cor.* 15.33. who strictly forbad it, *Eph.* 4. 29. though this is not the hundredth part of his uncivil, unmannerly words and actions, which hath proceeded from him, which might turn the hearts of any civil man from him, who appears more like a Mountebank upon a stage, then a Minister of the Gospel.

But as for our shewing as little respect or honour to the greatest Prince on earth, as to the meanest person, in denying them the, cap and the knee, and bowing, *&c.* It is confest we cannot respect mens persons for their gold rings, nor gay cloathing, for then we should commit sin, and be convinced by the Law of God, as transgressors. According to the words of *Jam.* 2.1, 2, 3, 4, 5, 6, 7, 8, 9, 10. for we say how can such believe who receive honour one of another, because Christ said so, *Joh.* 5.44. & we know there is no respect of persons with God, *Eph.* 6 9 & many more instances might be produced, but yet we honour all men in the Lord, & if any Prince or Ruler upon earth rule well, he is worthy of double honour, which was never withheld from them by the Quakers, though they could not respect their persons with cap and knee, it being a heathenish invention & not commanded nor practised by any Christian under the Gospel, but forbidden. And as for bruit beasts, often when they meet one another in the fields, they bow their heads one to another, as the heathen do, who bow and cringe with cap and knee one to another, while they are inventing mischief in their hearts one against

another. And as for the Quakers staring in peoples faces, and especially on the Priests, at whom *L.L.* saith the Devil in them, is an everlasting railing brawling Devil, would not he have said the same of *Paul*, who set his eyes on *Elymas*, & said, O thou full of all subtilty & mischief, thou child of the Devil, thou enemy of all righteousnes, &c. *Act.* 13.8,9,10. would not *L. L.* have called this an everlasting, prating, railing, bawling Devil, in *Paul*, I leave this also to the prudent to judge of, whether the Quakers or Priests practise in this thing also is more concordant to the Scripture.

Pr. 5. Affirmation. *He is in the Quaker a covetous, fraudulent, sacrilegious Devil, withholding that tenth part from the owners of it, which given by the piety or superstition of former times, he can never make appear to be his own by any Law of God or man.*

Answ. This charge hath no more truth in it then the former, nor not so much, whose Ox or Asse have the Quakers coveted, or whom have they defrauded of any thing which is their just and proper right; but if *L.L.* count it sacriledge to withhold tythe from a hireling Priest, they are guilty of that though he himself questions whether it was given by the piety or superstition of former times, yet however it must be counted sacriledge to withhold it, though neither he nor any of his can ever make it appear by the Scriptures to be theirs, but if it could so be proved, they have robbed this whole Nation in not bringing it into a store-house, & with it relieving the Stranger, fatherlesse & widdows, for which end it was ordained of God, *Deu.* 14. 29. *Mal.* 3.9,10. What a Nation would this be, if the tythes were put to that use for which they were ordained of God, in the time of the Levitical Priesthood, but if these Priests should so do as they are far enough from it, yet they must deny Christ to be come in the flesh (who was the end of that Law & Priesthood that took tythes, & changed both, *Heb.* 7.12. & so shew themselves Antichrists, as they are, 1 *Joh.* 4.3. So that the Ministers of the true Gospel were content with Christs allowance, which was food and rayment, and did not covet after the gift of the Levitical Priesthood, but since their days the Pope hath converted it to another use, which the Lord never ordained it for; and therefore to withhold it from them who have no right to it by the Law or Gospel is not sacriledge, but a true testimony of the coming of Christ, who ends the Law and that Priesthood also, & offers up the ninths & tenths also to the Lord who gave it, & not to uphold such who are called of men Master, & stand praying in the Synagogues, & loves the uppermost rooms at feasts, going in long robes, & love greetings in market places, which Christ the Son of God cried many woes against, *Mat.* 23.

Pr. 6. Affirmation. *He is in the Quaker a rebellious, traytorous Devil,* de-

denying the King his Supremacy in things ſpiritual, in things appertaining to the worſhip and ſervice of God, ſuch of time, place, geſture, conducing to the more comely and decent ordering of it, & having proudly, and perverſly, fettered and hampered himſelf, is reſolved to admit of no other bonds or obligations, then thoſe of his own humors and fancies have laid upon him.

Anſw. As for the Kings Supremacy, let them anſwer to whom it concerns, but we are neither fettered, nor hampered, unleſſe by the priſons, and fetters which the Devil and *L. L.* hath laid upon us, for the tryal of our faith and patience, according as it was foretold, *Rev.* 2. 10.

Pr. 7. Affirmation. *He is in the Quaker an abſurd, ſenſeleſs, ſtoical Devil, affirming that a man is not to make reſiſtance, ſo much as to defend himſelf, if any other come to take his purſe, or his coat from him, it is likely he will ſay, if any come to pull the Kings Crown from his head, or his Scepter out of his hand, an excellent encouragement, to thieves, rogues, rebells, and traytors, what preys and booties would the Quakers (who for the moſt part have little or nothing) make, could they fool men into their doctrine and perſwaſion.*

Anſw. If it be an abſurd, ſenſeleſs, ſtoical Devil, to affirm that a man is not to make reſiſtance, *&c.* then Chriſts doctrine was ſuch, who ſaid unto his Diſciples, *reſiſt not evil, but whoſoever ſhall ſmite thee on the one cheek, turn the other, and if any man will ſue thee at the Law, and take away thy coat, let him have thy cloak alſo*, Mat. 5. 39,40. and Chriſt ſaid unto him that ſmiteth thee one the one cheek, offer alſo the other, and him that taketh away thy cloak, forbid not to take thy coat alſo, *Luke 6.* 29. now this I leave to the judgement of every judicious man, whether this is an abſurd ſenſeleſs doctrine of Chriſt or no, or whether if *L. L.* had been in Chriſts dayes when he preached this doctrine, he would not have called him an abſurd, ſenſeleſs, ſtoical Devil, for affirming this, yea, or nay? and have told him this Doctrine was an excellent encouragement to thieves, rogues, and rebells, and have ſaid what preys & booties would he (who had not whereon to lay his head in the world) make, could he fool men into his doctrine and perſwaſion, as *L. L.* now ſaith of the Quakers, who if they have little or nothing of the world, it is becauſe ſuch ravenous wolves as he hath devoured their outward ſubſtance, by ſpoiling their goods and caſting their bodies into priſon, which was never the practice of Chriſt nor his Miniſters, but of the Devil and his, as before is ſhewed.

Pr. 8. Affirmation. *That he is in the Quaker a triſling, pedling, ridiculous Devil putting them upon the diſpute of good* English, *thou or you, the tenth hour, the ninth Moneth, about bells, hour-glaſſes, ribons, and bandſtrings, to take them from weightier matters,*

Answ. This the very School-masters, throughout the Nation, of *England* will condemn, who instructeth youth, to put a difference between Singular and Plural, *Tu* and *Vos*, and would count it ridiculous indeed in any boy learning his *Accidence*, to say *Vos*, to a single person, it being false in matter and manner; yea, it would be laughed at by the very *Greeks* and *Jews*, who speaks thou to one, and yee to many, which is found truth, and testified throughout the Scripture; therefore, *L. L.* I send thee to thy *Accidence* again, to read there, whether it be a trifling, pedling, ridiculos Devil, that makes a difference between Singular and Plural, as thou wouldst make the Quakers, for speaking good *English*: and as for the tenth hour, the ninth Moneth, &c. was not this the language of S. *Matthew* 20. 5, 6, 9. & 27. 45, 46. *Mark* 15. 25. 33. *John* 1. 39. all these called the ninth hour, and the tenth hour, and yet was not pedling, nor ridiculous Devils; and the holy men of God did not call the Moneths after the Heathens invented names, as *L. L.* and his brethren doth, but called them the first Moneth, *Gen.* 8. 13. second Moneth, 2 *Chron.* 30. 2. third Moneth, *Ezek.* 31. 1. the fourth Moneth, *Ezek.* 1. 1. the fifth Moneth, *Num.* 33. 38. the sixth Moneth, *Luke* 7. 26. the seventh Moneth, *Gen.* 8. 4. the eight Moneth, *Zech.* 1. 1. the ninth Moneth, *Ezek.* 10. 9. the tenth Moneth, *Gen.* 8. 5. the eleventh Moneth, *Zech.* 1 7. and the twelfth Moneth, *Hest.* 3. 13. Now *L. L.* bring us forth any other names that the Moneths hath in the Scriptures, canst thou prove *March*, *April*, *May*, by the Scriptures? is it not a pedling, ridiculous Devil in thee, to condemn others for slighting the Scripture, who are found more according to it then thy self, who in all thy words, writings, & actions, one can scarce find one thing of a hundred that is concordent to the Scripture, but either blundering in an Heathenish, Popish invention or another, to the slighting of the holy Scriptures, whereby that charge which thou wouldst lay so heavy upon others, falls the heaviest upon thy own head, and there shall rest till thou clear thy self, both of this and many more evils, of which thou art deeply guilty.

Pr. 9. Affirmation. *He is in the Quaker an Atheistical Devil, whose doctrines and endeavours tend to the destruction of Christianity, witnesse his daily work which is to render the Ministers and Teachers and Pastors of the people, odious and contemptible to them, using all the means they can to draw them from having any thing to do with them, or their Ministry, laying down this for a conclusion, that none ought to pay them but those that hear them, those that partake of their wares and commodities, which if men were left free to do, I would know whether (to save their purses) they do not believe that the first thing that they conceive, nineteen parts of a*

Nation

Nation (if divided into twenty) would do, would not be to resolve never to hear a Sermon more, doth not the Atheistical *Devil (in the Quaker) put on fair to make an* Atheistical *people.*

Answ One would think the Devil himself might blush at this to leave his Minister at *Hurst* so naked and contemptible in the sight of God & the whole Nation, what now *Leonard*, hast thou preached so long with the rest of thy brethren, till you have begat the whole Nation into covetousnesse like your selves, that the nineteenth part (to save their purses if left free) would resolve never to hear you more? it now appears you have run, and the Lord hath never sent you, so that you have not profited this people at all, as the Lord by the Prophet foretold of you, *Jer.* 23.21,22. who hath not turned them out of covetousnesse which is idolatry, *Col.* 3.5. It seems God hath given little increase to your planting & watring this many hundred yeares, that at the last you must force wages out of their hands, it is a signal token that God hath opened their eyes to see how long they have spent their money for that which is not bread, and how you have made merchandise of them, through covetousnesse, as the Apostle foretold of you, 2 *Pet.* 1.2,3. And now they will buy your traffick no more, which day is hastning upon you, & will overtake you as a thief in the night, and if you were not Atheistical Ministers indeed, you would make them satisfaction fourfold, whom you have thus wronged. And where did Christs Ministers exact or desire wages of them, who did not hear them, and receive of their spiritual, nay where do any Shop-keepers through this Nation, force his commodities upon any who do not like it, though his shop-doors stand open daily to sell, yet if any man do not like it, he may go to the next and please himself, & that Shop-keeper do not sue him at the Law as the Priests do for money, who do not affect his wares, and goes to another, nay it were against reason for him so to do, yet at such things the Priests cannot blush, whose unreasonable exaction far exceeds all other Merchants beside themselves.

Pr. 10. and last Affirmation. *That we may not deny the Quakers their Tenths, though they grudge us ours; He is in the Quaker a discontented blundering Devil, not knowing how to draw up his Charge against a thing called Priest so as to make both ends hang together; if among these he meet with any who are blame worthy, and I could wish he meet with fewer whom he might justly blame, though he seem to be troubled at any kind of transgression, yet what pleasure doth he take in the treading awry of the foot of any such servant of the Lord, if there be any thing of trouble in him, it is not because he finds such as do amiss, but because he finds no more iniquity in them, to open his black mouth against them, if among these he meets*

meets with, whose converſation ſeems in the eye of the world to be as unblameable as the moſt arrogant Phariſee among them, then they cry out of them for their well doing, for what the Law of God and the light within them (their own rule) guides them to, ſuch as the obeying the juſt commands of Superior powers, this they muſt forbear to do for fear of being clamoured againſt, for thoſe that ſtir up the Rulers of the people againſt them, when we know nothing better or more becomming us, then to ſtir up ſuch to be zealous in the cauſe of God, and in the maintaining of his true, worſhip, and ſervice, how ſhall we ever credit that diſcontented, contradictory ſpirit, that rules in the Quakers, who ſends us to be guided by the light within us, & rails againſt us, for doing what this tells us we are bound to do,

Anſw. By this it ſeems *L. L.* hath reſerved nine of the Devils to himſelf aforementioned, and hath ſent that to the Quakers, which he calls a diſcontentented blundering Devil, which had been as fit for him to have reſerved to himſelf, as the other nine, not knowing how to draw up his Charge againſt them which he cannot do, without man felling, the blundering Devil which rules in him, which leads him to give forth ſuch a loathſome diſh, that the very ſight thereof were able to turn the ſtomacks of all honeſt men, both againſt it & the maker of it, but to draw up a charge againſt a Prieſt, is the eaſieſt thing of a thouſand, & to make the ends meet together is no hard thing, the ſcrole will be ſo long. For by the time their covetouſneſs, pride, drunkenneſs, thievery, whoredom, & rebellion, be meaſured, with their luxury, murther, & cruelty, which is ſo manifeſt to all men, that there is ſcarce a County throughout this Nation, in which there is not hundreds, which can draw up volumes againſt them, their actions are grown ſo foul & odious, that the ends will ſo meet together, that he that is half blind may faſten them together. But as for the Quakers taking pleaſure in the Prieſts iniquity that is a very lye, for their iniquity hath made many of their hearts ſad, whom the Lord hath not made ſad, and hath grieved the Spirit of the Lord, till the earth is ready to ſpue them up; therefore let all people take heed of partaking with them in their ſins, leaſt they partake of their plagues. But *L. L.* when didſt thou hear of any of the Quakers, cry out againſt any one for their well doing, but if thou call the ſtirring up the Rulers to perſecute and impriſon, the innocent well doing, that is cried againſt by the Spirit of God throughout the Scripture, for it was always the practiſe of the bloud thirſty Prieſts ſo to do, which Chriſt and his Apoſtles cried many woes againſt. And I charge thee to mention where ever the cauſe of God or his worſhip was defended by ſuch weapons in all the time of the Goſpel, though all power in heaven and earth was committed to the Son, yet he never gave

ſuch

such authority to any of his Ministers to inflict any corporal punishment upon any for not receiving his doctrine, or whereby to defend the cause of God, which he and his Ministers pleads with the losse of their lives, if thou canst produce any, bring it forth; if not, for shame give over calling it the cause of God, lest the blundering Devil in thee appear unto all men, not to be able to make the ends meet either by Scripture or by good reason, what he hath led thee to give forth under thy hand, and so put all people out of credit of that spirit that cannot defend it self, without sending men to prison, and when that will not serve to aggravate the Rulers against them, to adde afflictions to their bonds, & when all that will not do, to threaten to cut their throats, as *L. L.* hath done, to his own confusion: and as for the Quaker sending men to a light within them, and railing against them for doing that which it tells them they are bound to do; what now *Leonard*, didst not thou say in the second page of thy Pamphlet, that the voice within was *Saul*'s delusion which led him to persecute? and doth thou confesse it tells thee thou art bound to stir up the Rulers, *&c.* is not *Saul*'s spirit (by thy own confession) thy leader to this, and not the true light of Christ Jesus, and dost thou so confesse and affirm that the voice within was *Saul*'s delusion, and yet confesseth at last thou harkens to this voice, and doth that which it tells thee thou art bound to do; here the Devil hath manifested himself to be a confused, contradictory, blundering Devil indeed, who hath let thee fall so foul at last, for by thy own confession, it is *Saul*'s delusion leads thee to persecute the servants of the living God, and therefore thy conversion, and not thy destruction, is the harty prayer of him, who wishes no hurt to thy body nor soul, who is called

Written the 15. *day of the* 12. *Moneth called* February, *in the year* 1663.

Ambrose Rigge.

BRITISH MUSEUM 17 JUL 1903

POSTSCRIPT.

Being a short Answer to what L L hath written to my Book called the *Standard*, &c.

First. HE *asked what need had* Ambrose *to have been at so much cost and pains, to tell people what they knew him to be before; a Juggler, a Mountebank, an Emperick, a Quacksalver, a Lyer, a Locust sent out of the bottomlesse Pit, &c.*

Answ. Is not the railing, bawling Devil he condemns before in the Quakers now fully manifest in himself? Is this the Scripture language, or where hath he any such language from the Quakers? and if L L doth not prove *Ambrose* to be such a one as he-

here he charges him to be; doth not also the discontented blundering Devil appear in him, that cannot tell how to draw up a Charge against *A. R.* to make both ends meet without going one in aggravation with us, to make *A.R.* appear worse then he is, as he did at the Assizes at *Horsham*, or else neither Judge nor Country will think so ill of him as *L. L.* would they should.

2. *The said* L. L. *charges* A. R. *with foisting in the word committing of sin, whereby he seeks to darken that which God hath brought to light but as for the Query I took it* (verbatim) *out of his first paper under his own hand, which if I shew, this Cloak must off also, but if not, his future reformation of the Query will sufficiently manifest him unto all who is not blind, for* John *said, whosoever abideth in him sinneth not, whosoever sinneth hath not seen him nor known him,* Joh. 3 6. *whosoever is born of God doth not commit sin, for his seed remains in him, and he cannot sin, because he is born of God,* 1 John 3.9. *which overthrows the Priests Query in his new modelled sense, and again whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not,* 1 John 5. 18 *Now Leonard what better art thou then before, dare no man challenge any perfection but sinning while they are upon the earth, what saist thou to these Scriptures.*

But here again is not the everlasting, railing brawling Devil fully manifest in thee who cannot write a sentence without manifesting him. Here again thou callest Ambrose *renowned Hocus Pocus, and calls his late printed book Tagrag and Ragrag, which it more like the language of the Mountebank then a Minister of Christ: But what is lately printed in that book, will for ever stand as a true witness against* L. L. *unless he repent, and whether this nasty, scandalous paper be not fitter to be buried in a kennel, then counted an answer to the book I leave to the serious consideration of all sober men who see both.*

And instead of answering my 34. *Scripture Queries, by which the Devil is struck dumb at last, to evade this thou dost pretend, it would be my Query, though it is thy own who was the first founder of* Gotham, *and who was the first wise man of* Gotham, *and what was his name* Ambrose *or* Thomas, *which manifests thou canst no more answer my Queries which are taken out of the Scriptures, then answer these nasty Questions which are so far from Scripture Queries, that they are not fit once to be mentioned amongst good Christians, thou art far from the wisedome of* Solomon, *and as far from his companion, though thou wouldst intrude thy self with him, and make him company for thee to carry on thy deceivableness of unrighteousness which the Lords hand it turned against.*

And whereas thou sayest mans blessednesse lyeth rather in having his unrighteousnesse hid, and his sins covered, then in not falling into sin.

Answ. That is equivalent for he whose sin is forgiven, hid and covered, he is cleansed from it, and falling into it, by the bloud of Christ without which nothing can ever hide, cover, or blot it out, *Acts* 3. 19. 1 *Joh.* 1, 17. before which, he that covers his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy, *Prov.* 28. 13. So that this I warns perfection and blessednesse consisteth in being cleansed from all sin, and from falling into sin without which they cannot be covered nor hid.

One thing more I mind in thy Postscript, where the murthering Devil appears in thee again, wherein thou saist that *Ambrose* is not perfect, to which nothing can be added, but something may be added to *Ambrose*, (*ergo*) there may be added to him a certain thing called Heap, wherein lying several lyes and false accusations to cover this murdering Spirit, who would have others send me to the Gallowes, and when they do it not, would adde one thing more to make me perfect, *viz.* a knife to cut my throat, as thou hast already threatned me, but how this will stand in the day of the Lords account, I leave it to him to plead with thee, to whom vengeance belongs, who will repay it into thy bosome, if he give thee not speedy repentance; and I leave thee naked for the eyes of every sind tender conscience without any Cloak for thy sin.